

MCGILL DAILY

Vol. 59 — No. 65 Montreal, Wednesday, Jan. 21, 1970, three cents.

Postage paid in cash at 3rd class rate permit no. 11024 — Return postage guaranteed at 3480 McTavish, Montreal

Economist wants NEP

by NATHALIE APOUCHTINE

It is not realistic to believe that French Canadians will ever accept Ottawa as their real government, said Jacques Parizeau, the most prominent economist of the Parti Québécois, to a group of McGill students yesterday.

"The Federal system has not caused the Québec problem, but neither can it cure it", added Mr. Parizeau, a graduate of the Institut d'Etudes Politiques in Paris and of the London School of Economics.

To solve such problems as

backward administrative structures, unemployment, and uneven distribution of wealth, he asserted that a new economic policy was necessary.

After proposing four major points to solve the economic crisis, Mr. Parizeau announced that a strong centralized government was needed to effect any change. He criticized the federal system of government in Canada as being incompetent and outmoded, and concluded briefly that only an independent Québec could possibly establish this centralization.

When asked why Canada could not solve Québec's problems by centralizing, he answered, "Les Canadiens Français n'accepteront jamais le gouvernement à Ottawa et tout ce que cela implique comme leur gouvernement réel". He declared that many French Canadians were not even aware that this was what they really felt.

When confronted with the usual assertion that independence would lead to economic disaster, Mr. Parizeau replied "on joue toujours sur cette sorte d'idée pour empêcher l'indépendance".

He then divided businessmen into two categories — the Americans and the English Canadians, calling the former 'realists' because they do not care about the political situation in Québec as long as they continue to operate here. On the other hand, he called the English Canadians 'provincials' because they feel it is their duty to stop independence. But if independence becomes inevitable English Canadians, according to Parizeau, will support it so that it will be effected "in a gentlemanly fashion" without adversely affecting their interests.

Approached with the idea that Canada might not be ready to agree on a common market arrangement with Québec, Mr. Parizeau displayed assurance that Canada would prefer to keep its identity, by remaining closer to Québec than the United States.



Daily photo by DAVID OLIVER

JACQUES PARIZEAU: "Les Canadiens-Français n'accepteront jamais le gouvernement à OTTAWA"

Admissions policy to be criticized

by NORM TOLLINSKY
Senior Staff Reporter

The new University admissions policy, allegedly prejudicial to foreign students, out of province students, and French Canadians applying to McGill, will come under attack at tonight's Students' Council meeting.

The new admission policy, designed to coincide with Québec's CEGEP program, was approved by Senate at its last meeting.

Martin Shapiro, External Vice-President of the Students' Society, will introduce a motion deploring the prejudicial aspects of the new admissions policy. Student representatives on the Senate Admissions Committee are expected to address tonight's Council meeting in order to generate support for Shapiro's motion.

According to critics, the addition of an extra year to the University's programs will discourage foreign students and Canadian students in other provinces from attending McGill.

In addition, the administration has announced that no program

has been established for 1970 graduates of French CEGEPs. According to Shapiro, this will further deter French Canadians, who already face the difficulty of adapting to a new linguistic environment, from applying to McGill.

Another criticism of the admissions policy is that students completing their two CEGEP level years at McGill will be required to reapply for admission to McGill's three year university level program.

Under the new regulations, there is no guarantee that students successfully completing their first two years will be automatically accepted into McGill's second "stage", the three university level years.

One possible solution to the difficulty of attracting foreign students under the new admissions policy is, according to Shapiro, the establishment of an accelerated programme giving these students an opportunity to make up a year which they would otherwise lose.

"The University", charged Shapiro, "is turning its back on foreign students, out of province

students, and on French Canadian Quebecers. All there is going to be left in a few years is English-speaking Montrealers.

"I'm not looking forward to boasting about being a graduate of the University of Cote St. Luc," continued Shapiro.

Students confronted with heavy charges

by PETER THOMPSON

Three McGill students have formally been charged with possession of illegal drugs with the intent of trafficking.

The three students, Phillip Ross, BSc 2, Edward Schuster, BA2 and David Kantor, BA2, were arrested in their ghetto apartment by the RCMP Narcotics Squad last Friday.

If found guilty as charged, the students face the stigma of anywhere from a suspended sentence to life imprisonment.

They were brought before the sessions court yesterday morning and their bail was set

Meyer advances

by EVELYN SCHUSHEIM

Perry Meyer's meetings at Loyola have already succeeded in establishing a new appeals board to hear complaints concerning the non-renewal of the contracts of 31 professors.

The composition of this board will be decided upon by all the parties involved in the dispute. The board will have the power to reverse the decision of the administration and all parties will abide by its decisions.

It was also revealed yesterday that Loyola College was taking greater steps to protect its property. In a statement issued Monday, the College said that "present security measures to protect life and property were inadequate."

Loyola's lawyers are now in the process of establishing procedures whereby in the event of a sit-in or occupation they could get an injunction from a district judge at the request of the college. Refusal to dis-

perse after an injunction is issued constitutes contempt of court.

At a meeting held Tuesday night, the Loyola Faculty Association voted non-confidence in its executive. In the past few weeks, two petitions were issued asking the executive to discuss the non-renewal of the contracts of the 31 professors.

When the topic was not listed on the agenda of Tuesday night's meeting, the faculty voted to suspend the agenda and discuss the non-renewals. During the discussion, it was argued that the executive of the Faculty Association had not defended the interests of the faculty. After 55 faculty members walked out, the motion of non-confidence was passed.

An interim executive has been set up for a two week period after which an election will be held. The interim president is professor Robert Hanrahan.

Residents to arise in anger

by ARNOLD BENNETT

Frustrated student representatives on Senate's Residence Policy Committee have decided to obstruct further committee meetings until satisfactory steps are taken to rectify the poor quality of food in the residences.

The measures demanded by the students are the hiring of a full-time chef and a full-time dietician, and the firing of Food Committee Chairman R.T. Bray.

In December, the administration acquiesced to student demands for a chef and dietician, independent of Bray. To date, only a part-time dietician, whom Bray recommended, has been hired.

Administration spokesmen claim that reforms have been imple-

mented. However, the students deny that conditions in the residences have improved significantly, and accuse the University Residence Council of "changing the RPC's recommendations as it sees fit."

Students in residence also passed a non-confidence motion in Bray. They had been trying to sack him for five years, according to Students' Society Vice-President (Internal) Dave Young.

The Food Committee for University Residences is considered by many students to be ineffective, since it is controlled by Bray. The food itself, in the opinion of most students who have eaten at the residences, is shit.

Student representatives now have the option of either continuing to press the food issue in committee to the exclusion of all other business, or of boycotting the committee as an act of protest.

"The situation must be resolved immediately," declared Young. There are 29 vacancies in residences this term which McGill has been unable to fill. Not one applicant has been attracted.

Residence Students

There will be a meeting of the Union of Residence Students Thursday at 7:15 pm in Gardner Hall To discuss the question of food and the special status of RVC.

LETTERS

Big Business is watching you

Sir,

I have been following with great interest the crisis at Loyola College, covered by your paper. I feel very disgusted with the firing, apparently for political reasons, of Dr. Santhanam, followed by the dismissal of 27 other professors who had dared to speak out in support of their colleague. I fully sympathise with those students and faculty who are protesting the repression. If I have not personally joined them it is because I am neither a student nor a staff member of Loyola and I do not believe we should actively demonstrate in colleges other than our own. We should not help their administrators with the "outside agitators" myth.

Of course Loyola claims it is within its legal rights. Its employees' contracts have either expired or are due to expire soon. The College has no obligation to renew them. So what is the shouting about? Your editorialists Joey Treiger and James de Wilde quote Mr. Wilson, President of Loyola Alumni Association:

"Father Malone has bent over backwards to compromise with the students and faculty. If anything, we think he should get tougher. Any competent corporation leader would have taken the stand he has."

Sure, any competent corporation leader would! The question begs to be asked whether Father Malone is supposed to be a corporation leader. Is Loyola a business corporation? Are universities meant to be business corporations? Personally I did not like McGill behaving like a business corporation, when dealing with a union organiser named Stan Gray. But the behaviour of Loyola is even more reprehensible than McGill's. Much more. Unlike secular McGill, Loyola is supposed to be a religious institution, dedicated to uphold the ideals of Roman Catholicism. Since I happen to be a Catholic I feel very much ashamed of the amoral behaviour of the supposedly-Catholic Loyola administration (just as I am ashamed of those American Catholic Bishops who are giving their blessings to the mass murder being carried out in Vietnam).

What particularly depresses me is the lack, as far as I know, of any religious protest in Loyola. No prophetic voice rises to remind Father Malone that his acts are not worthy of a priest of the Lord. Both sides, his supporters and his opponents take his role as corporation leader for granted. About 2,000 years ago a great Revolutionary threw the corporation leaders out of the Temple. The priests alerted the cops. He was arrested, judged and condemned to death. Law-and-order was restored. His message was reinterpreted to justify slavery, feudalism and eventually a capitalist corporation ideology. Priests became corporation leaders. The people could not take the hypocrisy. Spain of 1936 saw a blood-bath of priests. Canadians, not as hot-headed as the Spaniards,

merely drop out of religion. But religion is at last being restored to its original purity. At last, 100 years after Marx, Pope Paul has condemned capitalism. After Populorum Progressio there is no place in the Church for corporation leaders, competent or otherwise.

Yours for a revolutionary Christianity,

Jan W. Weryho.

Fee, fie, fo, fum...

Sir:

It is true that most Canadians are so ignorant about the situations in Africa. My question is: do the people who are so much concerned about Biafran affair know the root cause? Do they know what independence means for the people who fight for it? The answer is that there must be equal opportunity for all. Those who were not well educated during the colonial days must also be given the chance.

I am not a Nigerian but I must tell the people concerned that the root cause of the war in Nigeria exists in many countries in Africa. After the departure of the white masters the irresponsible, selfish people think they must become the masters. Some people think they must become the masters. Some people believe that they are born to rule. This is not the meaning of independence. Everybody must benefit from the fruit of the independence.

Most people in Canada are not well informed about situations in Africa, especially in Nigeria. Most of them think we are just backward and we kill for the sake of killing. We Africans have conscience and we feel for one another. We are more socially secure. We are born socialists, that is why we cannot allow any misunderstanding to divide us.

Now that the war is over in Nigeria, I appeal to the so called Action Biafra to mind their own business. Africa can no longer be a laughing stock. It is true that most people try to make name for themselves. As an African I warn the people that while trying to light their candle they should take care not to burn down our house.

Name withheld

Why no credits for Summer School?

Sir,

As a member of the Committee on the Twelve-Month Operation of the University, there is one additional fact I would like to point out in connection with your report on the planned McGill summer school. As it stands now, of course, McGill students face the paradoxical situation that, although McGill summer school courses are fully accredited by both Canadian and U.S. universities, they are not by McGill itself. Only in exceptional cases can a McGill student obtain credit for McGill summer courses! The institution of the new summer school in 1971 will remedy this. Meanwhile, it is hoped that this year's summer schools will somehow carry real credit towards a later degree. This important point was stressed by

Tennis, anyone?

Despite the best propaganda efforts of the South African government, most of us see their policies for what they are: racist. Official histories speak glowingly of the late Dr. H. F. Verwoerd, "the architect of the policy of separate development". Separate development, of course, is the euphemism for the infamy of apartheid, a policy which is designed primarily to "safeguard the long-established nationhood of the white people in that part of South Africa which has always been theirs." — at least since they stole it from the native blacks. All the official rhetoric about the "Bantu (Black) peoples" and "Coloureds" insisting on "Africanization which is an expression of their pride in their exclusive heritage" is a grotesque parody of the Black Liberation movements in the rest of the world, and in the South African context is nothing more than rationalization for separate and unequal White domination, just as it is in Dixie. (All the above quotes are from the pamphlet "South African Quiz", published by the Information Service of South Africa.)

These policies have long been challenged, and one of the most interesting fronts has been in the world of sports. Movements to ban South Africa and Rhodesia from international "amateur" sports competition are plentiful, and frequently successful. Recently there have been riots in England, protesting a visiting South African rugby team. In the U.S., South African golfer Gary Player has answered critics of his country with the declaration that he's proud to be a South African — pride which must be diminished by now, with the official barring of an Indian star from play in a South African golf tournament.

This week American black, and tennis star, Arthur Ashe is being hailed as "the first Negro ever allowed to play against whites in South Africa" — a truly dubious honour. Ashe has accomplished this by eating shit — he has promised he will make no more political statements if he is allowed to take part in their Easter championships. By curbing his earlier criticism of the white supremacist regime ("imposing upon himself a

moratorium on all statements critical of South Africa", gloated one official) Ashe has done nothing for either himself or his people. Unlike Harry Edwards, Tommy Smith, et al in the US, who with great personal courage have sacrificed personal glory and have endured ridicule and criticism for exposing the hypocrisy their nation's policies and the myth of sports and entertainment as the mirror of the "fair" American stratification system, Ashe has fallen into the trap of South African propaganda. The cruncher comes in the declaration of a South African sports official that Ashe "could turn out to be a great ambassador for our country when he returns to the United States."

Let's finally bury the myth of the universalism and impartiality of sports, and with it the higher values it is supposed to embody after all. The personal business of an athlete is not our business, right? Athletes, dumb beasts that they are, should stick to their sports, right? OK. Let's all forget our fellows and play at our individual sports, be they academic, artistic or physical, and forget the world around us. People who tell athletes to shut up and mind their own business may want this luxury for themselves.

The irony of it all is that it is so often left to athletes and entertainers (with whom it is optional, I guess) to expose inhuman policies and the hypocrisy of their governments.

Joey Treiger

MCGILL DAILY

The McGill Daily is published five times a week by the Students' Society of McGill University at 3480 McTavish Street, telephone 875-5512 in Montreal. Editorial opinions expressed are those of the editors and not those of the Students' Council. Printed by local 41, Union des pressiers de journaux, at l'imprimerie Du-mont Inc.

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the students on the Committee and is included in the letter of Prof. Gordon, the chairman, to Vice-Principal Oliver. It is now up to the faculties and the Academic Policy Committee.

Ashley F. Hilliard BA2

Bookends replies

Sir,

I'd like to make the following corrections regarding the story by Betty Palik concerning Bookends which appeared in the McGill Daily of January 20.

(1) The Senate sub-committee was never supposed to review the week to week operations of the store and was never asked to. The student management was responsible for all decision made regarding day-to-day operations.

(2) I stated that the concept of only selling required course books in a University Bookstore was terrible and that, as Professor Weems pointed out, more books (other than those specifically requested by Professors) are required for a good education, especially in the humanities and social sciences. The University Bookstore is faced with an acute space shortage which makes the implementation of additional background paperbacks impossible and this was one of the functions which Bookends was to fulfill.

Mark Krasnick, B.A.4

Registrar collaborates with MSEA

Sir,

I received in the mail yesterday an advertisement from our old snarkey friend, the McGill Student Entrepreneurial Agencies, this time under the guise of a new front group, STUDENTAIR. That they offer cheap group flights for their profit is no particular cause for getting up-tight at this time since their own forecasted inevitable expansion will soon make student flights seem like peanuts.

What is disturbing is that the address sticker on the envelope, complete with student ID number, was supplied by the University; the same little coded sticker that is used when we receive the McGill News, our tuition fees, and other such delights. It is a shame that the registrar's office has chosen to co-operate with a private corporation, trying to peddle its wares on the student body.

McGill still claims that it is a neutral institution, though the same Registrar's Office will not be registering any French CEGEP graduates next year. That MSEA claims to serve the McGill population is rubbish. VISA, Mayor Drapeau's old lottery and the McGill Student Movement all claim to be in the

interests for McGill students. The only difference is that they don't have the same pull with the Administration. How long is this situation going to last?

Sam Boskey

cc. Colin MacDougall

ed. note:

The Daily has received a number of complaints about this matter, particularly about the use of McGill's official postage meter for MSEA. It has already been mentioned in these pages that the MSEA receives free use of L-132 and other facilities from the university for their profit-making ventures. According to the university, though, MSEA paid for the use of the above facilities. We agree with Mr. Boskey that it is unlikely that other organizations would be given such advantages.

Sociology Students

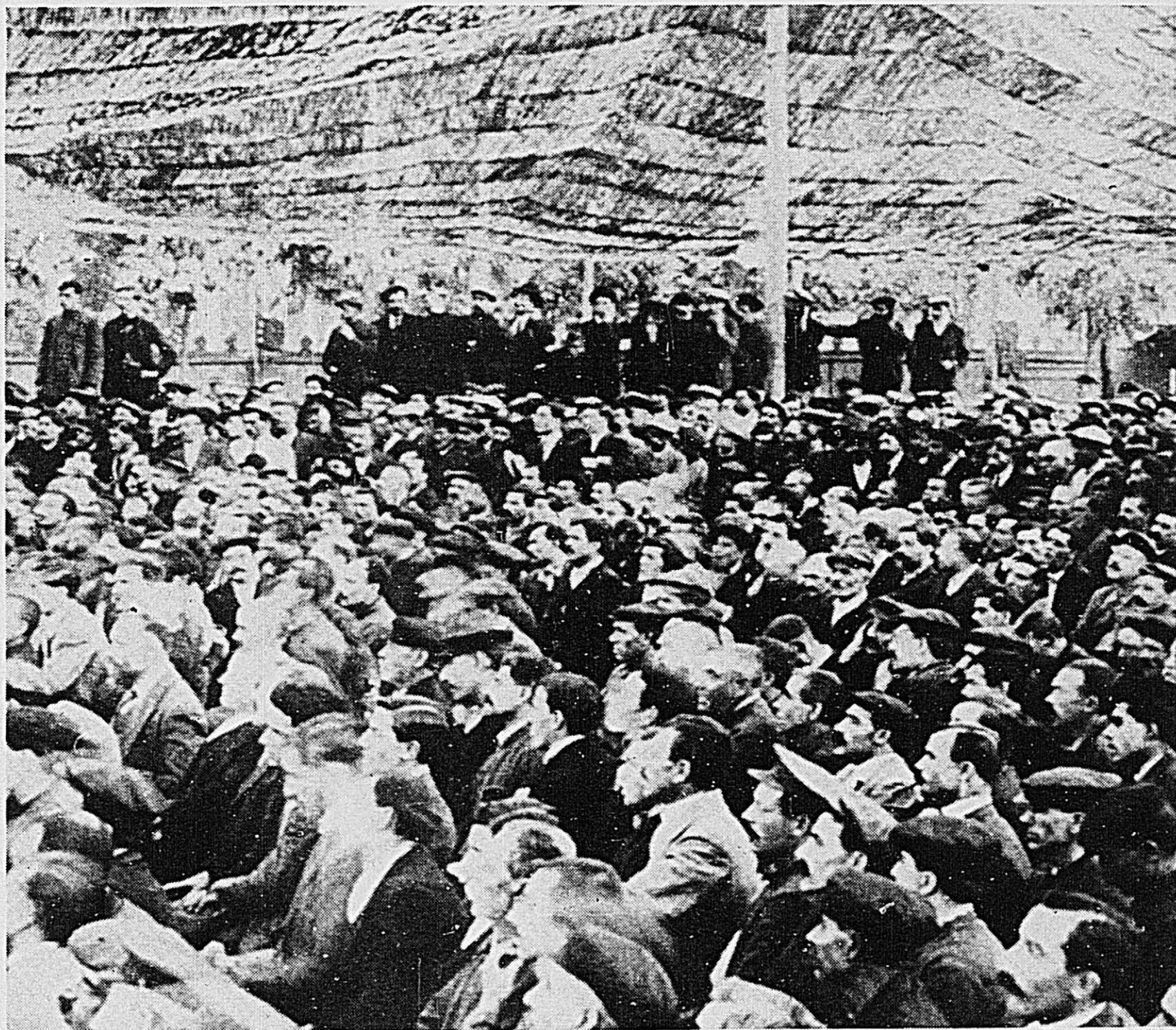
There will be a meeting of the Sociology Students' Union at 4 pm today in the Arts Council Room.

the political supplement of the mcgill daily

wednesday, january 21, 1970 Vol. 1, no 2.

Together

**Fascist Pig
Commie Rat
Lackey of Western Imperialism
Modern Bourgeois Revisionist
Capitalist Running Dog**



Unpaved Roads to Anarchism - page 2

Unpaved Roads to Anarchism

by barry katz

Fascist Pig
Commie Rat
Lackey of Western Imperialism
Unwilling Pawn of Hanoi
Modern Bourgeois Revisionist
Effete Impudent Intellectual
Snob
Great Silent Majority
Capitalist Running-Dog
Hippie, Nigger, Honkey, Queer
Marxist, Trotskyite, Leninist, Stalinist, Maoist, Nixonist, Agnewist, Trudeauaniac,
... ad nauseam ...

If, on an average day, you can walk from the Milton St. gates to the Union without being called (at least) one of the above, you are safe: go back to sleep.

An interesting aspect of the history of Anarchist thought, which has existed continuously for perhaps 5,000 years, is that it was not until the middle of the 19th century that anyone bothered to attach a name to it, inviting the rest of the world to semantically abuse and distort it (see above). That "anyone" was Pierre-Joseph Proudhon, who, in 1840, perceived the necessity of establishing and encouraging the development of an organized Anarchist movement in the face of the repression and reaction stimulated by the Industrial Revolution.

But there are too many fascinating people associated with the development of Anarchism for me to attempt any biographical sketches. Rather, I will try to clarify some of the many misconceptions and erroneous notions regarding

Anarchist theory, explaining what it is, what it is not, and why it is.

The Anarchist is not a deranged psychopath who carries a dynamite bomb in his violin case with the perpetual mission of blowing up "The Parliament Buildings". This popular notion of the Anarchist as a person who uses extreme political ideas as a cloak for criminal proclivities is in every way as fatuous as the celebrated myth of the International Zionist-Communist Conspiracy.

Neither does the concept of Anarchism demand the violent overthrow of all forms of organization, order, and morality in favour of a condition of utter chaos and wanton destruction. The political philosophic basis of Anarchism does, in fact, present a highly sophisticated and complex political system with the framework of an ordered, stable collectivist economy.

Anarchism, or Anarchist-Communism which is the most widely held interpretation of it, is a political philosophy which regards individual liberty as the highest political good, and contends that as long as a formal central government exists, there can be no true liberty, only varying degrees of tyranny. To insure this liberty, every forcible and institutionalized agent of authority must be abolished - not only government, but also laws, and the hordes of police, judges, lawyers, and

soldiers which are necessarily a part of a legal framework.

But the State, as well as Law and Authority are seen in a larger context as the unholy trinity which promotes and maintains Capitalism, the system of economic exploitation which rose simultaneously with the State on the ruins of 16th century feudalism. As its name implies, Anarchist-Communism corresponds somewhat with Marxian Socialism in demanding the absolute abolition of private ownership. But as abolition of all government is seen as the logical extension of the fall of Capitalism, the Anarchists of the 19th century were under unrelenting attack from Marx and his disciples who succeeded in having them excluded from the First International Workingmen's Association in 1872.

Some of the further conditions generally attached to this very general definition, are the abolition or modification of wagedom, which only serves to exploit and enslave the worker who is paid less than the true worth of his work so as to provide his employer with profits, and the communalization of all land, capital, and means of production. Too many generations of people have in some way contributed to the existence of virtually every product in the world for any individual to seize a part of it as his own.

It can easily be seen how the State and Capitalism feed upon each other: laws must be created and enforced to prevent the people from "stealing" their joint property back from the landlord, the retailer, the Capitalist (2/3 to 3/4 of all crimes committed are attempts to seize another's wealth). There are also laws to protect people, which will remain hopelessly ineffective and damaging to society as they socialize people into a belief pattern that says that it is illegal, not immoral to kill.

In addition to the protection of people and wealth, incredible laws must be adopted for the protection of the government itself ("Conspiracy to Cross State Lines to Incite a Riot" - a federal offense in the USA as Abbie Hoffman, Bobby Seale, David Dellinger, et al will acknowledge). Laws become useless when their interpretations become so proliferous and arbitrary as to require any single man to hire a lawyer to delineate volumes of legal doubletalk in order to tell him how he must behave.

The millennial view of the Anarchist is communist organ-

Together

Editor Michael Prupas
Production Tom Sorell

Together is the political supplement of the McGill Daily and is published weekly by the Students' Society of McGill University, 3480 McTavish, Montreal 112, P.Q. Editorial opinions are not necessarily those of Students' Council nor of the Editorial Board of the McGill Daily.

ization which combines agriculture with rapidly growing industry, under the direction of the people themselves (how sinister!). But it has become hopeless to attempt to significantly reform any one major social or economic problem without the whole structure collapsing, and history has yet to provide us with an instance of a power elite voluntarily opting for non-existence. These realities necessitated the formulation of the concept of the Anarchist Social Revolution.

The Revolution is seen as the spontaneous, climactic assertion of the people of the right of men to live and to be free - it must come from the broad base of the oppressed in the society, not guided from above. History shows, with monotonous regularity, the effects of a powerful, elitist revolutionary vanguard (the Jacobins of the French Revolution, the Bolsheviks of the Russian Revolution, etc.).

The 19th century Anarchists differed sharply from their Marxist colleagues, as they insisted that each new economic phase must initiate a correspondingly new political phase: monarchy supported serfdom, capitalism was maintained by "representative government", and the next economic phase, where the worker and the employer, the consumer and the producer are one, must assume the quasi-political form of Anarchism. The notion of a transitional "revolutionary government" which simply overthrows an existing order and replaces it with another repressive regime which merely oppresses another segment of society, is unacceptable.

But these have all been essentially mechanical considerations which avoid the fundamental question of human nature. The human aspect of Anarchism, that is the role of the individual in such a society and the expected reactions of a nation of people to it have been dealt with most realistically and articulately by Peter Kropotkin, a 19th century Russian Prince who became thoroughly disillusioned with the horrors of autocratic government after having spent several years in a Siberian Cossack regiment, as well as in Russian and French prisons. A natural scientist of great repute, Kropotkin formulated the concept of Mutual Aid, an argument antithetical to Social Darwinism, in which he states that Man forms voluntary

social associations as the most efficient way of meeting the struggle against his environment. Intra-socially, these groups are bound by a functional emotional unity, where the individual works for the good of the whole group.

Once he was prepared to accept the validity of his concept of Mutual Aid (i.e. intra-social cooperation rather than competition) he was able to conclude that man would be able to function efficiently, happily, and naturally in a society where his individual liberty was not restricted by oppressive laws and authority. Consider the validity of this concept with respect to the relative quality of virtually any activities that you perform by choice and by force.

In Kropotkin's expanded view, all of the necessities and luxuries of life could be amply provided (at a considerable saving of human and natural resources) by decentralized groups of people working voluntarily in free associations (i.e. the Red Cross, Canair Relief, and cultural, scientific, literary, athletic, artistic, and academic associations of every kind). All of these operate without the interference of governmental supervisors, chairmen of the board, or other salaried individuals who steal the wealth of the people.

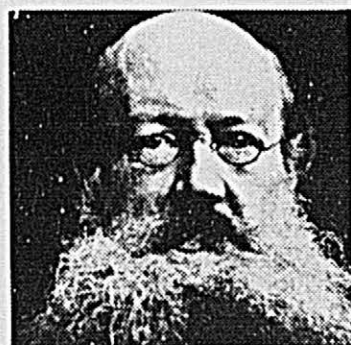
Actually, a fairly incredible amount of the poverty and wasted time and labour now existing is due to concessions to government, fees, rents, interest, and the swarm of middle-men that pollutes the distance between the producer and the consumer, the country and the city. The capitalist evils of distribution, not production, are the cause of so much suffering, as well as the creation of the abhorrent realities of surplus value and net profit. And it will continue as long as the State continues to exist as an institutionalized protection for the landlord, the monopolist, the military commander, the priest, and the capitalist.

This was intended to be a highly general introduction to the nature of Anarchist thought over the last two centuries, but even on the very general issues discussed here there has been considerable disunity among Anarchists. On the one hand is the Pacifist-Anarchism of Leo Tolstoy who concentrated on the creation

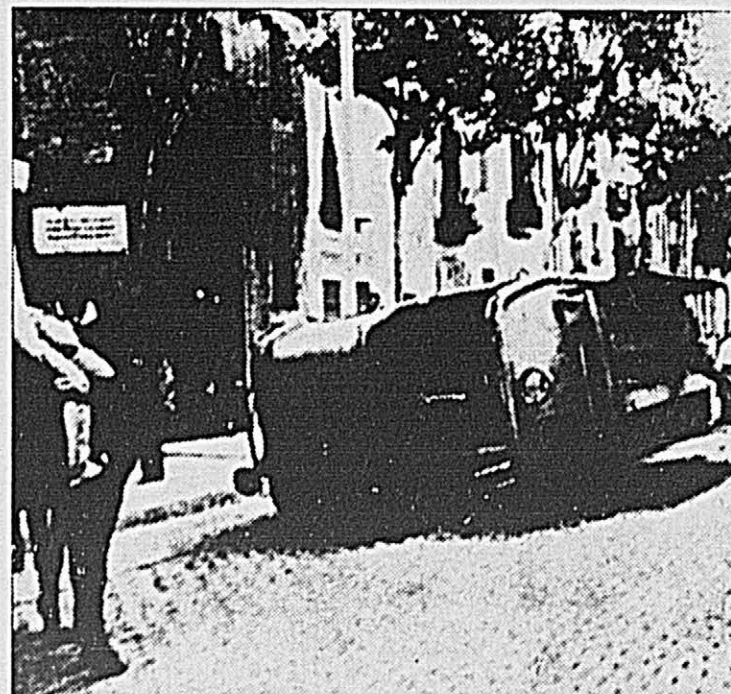
Continued on page 7



Pierre-Joseph Proudhon



Prince Peter Kropotkin



Barcelona anarchist action - 1906

Advertising for itself

by tom sorell

CYRUS H. K. CURTIS LAID IT IN ON THE LINE. The scion of a magazine empire that included *Saturday Evening Post* and other mass-circulation publications told his advertisers why he published *The Ladies' Home Journal*.

"The editor thinks it is for the benefit of the American woman... but I will tell you the publisher's reason... To give you people who manufacture things that American women want and buy a chance to tell them about your products."

Just before the recent demise of the Curtis flagship, *The Saturday Evening Post*, arrangements were made to secure massive Ford advertising for the magazine in return for putting Henry Ford's picture on the cover. The managing editor implored the publisher to go back on his decision. It was too late. *The Post* had already sold Ford the inside of a gatefold cover.

You might conclude from this, and rightly so, that advertisers have a lot to do with what magazines say and how they say it. Their influence extends over TV and newspapers too, and although the editors will deny it. *The Montreal Star* is a good example of a paper that is pretty careful not to offend its sponsors.

What we want to know here is not really how advertisers control the media (that'll be a future article) but what they put in their ads and how they come across.

For all those people who are insecure when a subject is not broken down and categorized into nice neat packages, we'll run down the types of ads that are most common.

First there's the status ad. You know the type: Color picture of a Cadillac in front of a stately mansion, the kind with gothic arches and roccoco frills and ivy and manicured lawns in Autumn. The proud owner is leaning casually on his car in a casual cardigan and casual tailored slacks and his patent-leather shoes. The Cadillac is characteristically pictured in its restrained elegance with a couple of leaves sprinkled on the hood and windshield just to show that even Cadillacs are liable to the side-effects of the season.

Then there's the endorsement. Like the suave dumb jock in his sport shirt test-driving a car on the salt flats of Nevada. Or Nancy Greene, symbol of Canadian womanhood (even though she is sort of boyish in looks and did a lot of weightlifting to win her Olympic medals) telling housewives in *Chatelaine* what Jergens Lotion does for a woman's skin. Or Joe Namath getting ten thousand dollars or so to shave off his fu manchu on TV lest he be taken for something else than the all-american boy.

Which brings us to the most aggressive ads of all: the ones for deodorants and mouthwash.

"You could fire me for this, Mr Farnsworth but you've got bad breath". The clean-cut unselfish asshole on the commercial practices up so he can tell his boss that he's got "jungle mouth" only to be saved from the terrible fate of being fired when the boss pulls out his Scope before the fatal words are mouthed. Presumably the employee goes out thinking his boss is as all-american as he is. What irritates me so much is that this creep feels it's his god-given obligation to give the next guy the revelation that he has halitosis.

Dandruff commercials don't come off as strong but they're pretty disgusting too.

The desirable curvaceous chick comes on the commercial. She's a secretary. (What else?) Bill is this dynamic young salesman (going places, presumably) It's the typical love-at-first-sight scene until the curvaceous chick notices Bill's dandruff. She is turned off. Bill finds out about Resdan and undoubtedly seduces the chick as a result.

They're a whole multitude of ads that use women even when sex is entirely unrelated to the product. Witness the winsome blonde pictures in an ad for rice who by using the stated product can get her man through the belly.

And if you've been turned off by Libe:ated Women who are telling you about male chauvinism (what?) you can get an idea about why they're hassled when you see the Maverick ad on TV. (Ford, the makers of the Maverick bring The FBI into your home each week lest commie propaganda deter you from buying one of their cars.) "The Maverick is so simply built," goes the ad, "that even a woman can understand how to put it together". So we see 15 voluptuous United Airlines stewardesses outside an airplane hangar putting together pieces of the car. While they're ridiculing themselves doing this ad, these women make the stereotype complete by giggling and gossiping (the girl-next-door) throughout the whole operation.

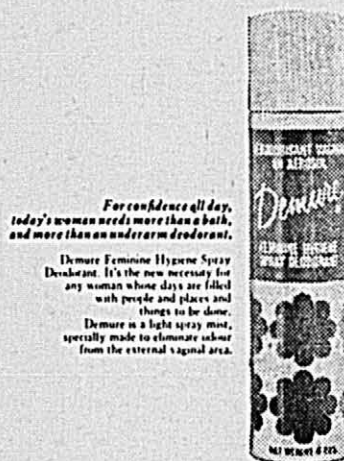
Are you getting the idea? Good. There's a couple of types of ads that are relatively new to the run of the mill stuff we've talked about so far.

Here's one. The ad goes this way: "Send Jay Ward 25 bucks, and Jay Ward'll send you a BULLWINKLE WATCH". It's the same game, only more ridiculous, because it reminds the reader what kind of a fool he is.

The new-comer to all this is the "Astronaut ad." After America "did the impossible" and put a man on the moon, the whole nation went on an ego binge. If you thought that the "space spectacular" only had political value, like beating the Russians at their own game and putting the U.S. in the global limelight, then you were wrong.

The advertising value of the moon-shot probably equals the cost of the whole stupid excursion. Now you see full page ads by companies who say that

Social Security



For confidence all day, today's woman needs more than a bath, and more than an underarm deodorant.

Demure Feminine Hygiene Spray Deodorant. It's the new necessity for any woman whose days are filled with people and places and things to be done. Demure is a light spray mist, specially made to eliminate odour from the external vaginal area.

It is gentle and safe to use, with a delicate, fresh fragrance which vanishes soon after application - so you can be confident that Demure's deodorant formula is really working, not just covering up. Demure Feminine Hygiene Spray Deodorant. For a full day of full confidence. Every day.

Demure
The New Necessity

the Astronauts used their products and of course that gives the product an aura of holiness.

I don't think that someone can say categorically that this kind of stuff is an insult to the intelligence. Some of the ads are funny, a few are witty on purpose.

And even if they're an insult to what people value (which they are) I think it's safe to say that in many cases ads reflect what people really want. Like many people would really not mind leaning casually on a Cadillac in front of a stately mansion. That's why the status ad is so effective, not because it creates a mass demand for something, but because it kind of puts a carrot in front of your nose.

But generally they only hang carrots in front of jackasses and even if you recognize that advertising is a put-on, until you stop following the carrot, you should realize what you are.

And the status ad is not the only one that screws people up. It's just the most obvious. Behind all those commercials for deodorants and mouthwash is a message too. It's not a deep message; it's a practical one.

How you appear, how you smell is just as important to advancement as the way you think and the way you are. If you really want to go far, then, you should really be as innocuous in your thinking as in your appearance. And if you want to be really innocuous, you try to make yourself anonymous. And if you want to make yourself anonymous, you dress like every one else and of course, you use the same deodorant. (Who stole my Right Guard?)

True, there are a number of products that claim to make you different, or that claim to be for the man that's different. Take the Camel ad on TV. The commercial shows a bunch of dumpy prosperous people asking for gimmicky cigarettes in a store. "Do you have the cigarettes that are long and thin with fifty-four filtration holes and a gas-trap filter?" The tall - lean symbol of masculinity picks up a pack of Camels with no fanfare and stalks off dramatically, presumably pitying all the dumpy, prosperous people with a taste for gimmicky cigarettes. The closing line of the ad... "Camels aren't for everybody, but then they don't try to be".

Then there's the Marlboro ad which is substantially unchanged every year. The lone cowboy of the range, soaking of the spirit of the Old West, lights up dramatically while surveying rolling green fields at sunset while perched deliberately on a striking steed.

It need hardly be added that if viewers heeded the caution that Camels are not for everybody, if they took to heart that just about no one is a cowboy these days, the ads would be very unsuccessful indeed.

So what it comes down to is that it's up to you. If you want to go along with these commercials and ads, you should know what you're getting yourself in for. The alternative is obvious. Simply ignore the Carrot.



Greek Liberation at home and abroad

by diomedes patriotis

Greeks or Canadians?

What is the form of a national liberation movement in the heart of a nationality mosaic? Montreal's Greeks are facing this question half-consciously and half not. As landed immigrants or citizens of Canada they have one outright nationality question to grapple with — how best to become Canadian "nationals", a question Canada's society has determined for them: They can become Canadian if they learn good English (in theory French would do as well,) acquire high technical skills, move out of the ghetto, buy a car, appliances and fancy clothes on credit, and forget about social politics. To the above one should add (depending on one's view of Canadians' prejudices) the requisite of a short-syllable name (Agnew or Bishop would be fine,) a parish featuring a shaven priest, and a pair of children who can only say "grandma" in Greek.

Except for the shaven priest and the credit purchases — and occasionally a cut in the name's end — the Greeks find it hard to amalgamate. For the changes that Canadianization imposes on them are tantamount to denying not only their national origin, but also their class identity and historic consciousness of their own humanity. To learn "the language" well and acquire technical skills they must miraculously take themselves out of the ghetto — and to quit the ghetto and survive they need the jobs, the education, the money which the ghetto is precisely designed to bar them from. So the Greeks remain non-Canadian far too long and, in the meantime, their nationality crisis number one is not over Canada's society, but over that which they thought they were leaving when they first emigrated from Greece.

Behind the Exodus

Greece's society is undergoing a crisis which is also a national crisis. The dictatorship, imposed by an American financed, NATO-trained military machine, is not only a perverse and abrupt brake on the process of social change, not only an extremist assertion of the absolute power of an oligarchy over the Greek working class, but also the means of wholesale surrender of the Greek nation to the economic and military domination of U.S. imperialism. As such it represents a heightened stage of the historical continuum from which Greek-Canadians tried to escape when they quit their native land. For the waves of Greek emigration that reached Canada correspond to periods of modern Greek history which clearly indicate the causality of the exodus and its parallel to Greece's plight today.

First there were the Balkan Wars of 1912-13 and World War I, followed by the war with Turkey (1920-22) which unsettled two million Greeks from Asia Minor. That decade of national liberation wars doubled Greek territory and tripled the country's population, leaving inevitable economic and social problems which translated into absolute threats on survival. Many Greeks left for North America and a few settled in Toronto and Montreal. The years that followed naturally saw the erstwhile socio-economic suffocation of Greece being transformed into a socio-political struggle between the peasants and the urban working class, on the one hand, and the landlords, the financial and industrial capital and their political representatives, on the other.

The hollow claims of those political representatives to represent the people as well, resulted in conflicts and frequent changes of government, culminating in the Fascist dictatorship, in 1936, of General Metaxas, through a coup d'état helped by the British. People now fled not only from economic deprivation, but from political repression as well.

National survival again became a question with World War II and the German occupation. With the merger of all three factors of past crises — threats to national, economic, and political independence — came a sharp delineation between the oligarchy and its police, who collaborated with the Germans, and a broadbased resistance to them. For the first time there was a militant alliance between the peasants and urban working class and intelligentsia. Out of the four years of fighting the Nazis and their collaborators emerged a strong National Liberation Army (ELAS) which combined national freedom with economic sur-

vival and social justice as its objectives; the first communiqué of EAM (the NLF) in 1941 proclaimed: "Let nobody starve!" By 1943 there were entire sections of the mountainous countryside liberated, and the Germans lost battles in the plainlands of central Greece — national liberation was fast becoming a reality. And in the wake of the Axis retreat out of Greece, late in 1944, the EAM was consolidating new political structures that were opening the road to socialism.

It took seven years of war — civil war, as it later became — by the British, the Greek left-overs of the Axis stormtroops and the royalist segment of the Greek expeditionary force which had fought in Africa and Italy, and (after 1947) their American "advisors," to defeat the Romiosyne, as the Greek National Liberation Army came to be called. Cut off from all outside support, these same fighters whom Churchill, Stalin and Roosevelt competed in praising a few years earlier, were either killed or locked up in concentration camps or left Greece as refugees who could not and can not expect to return.

Few such refugees were directed toward Canada. But at the same time there were tens of thousands of immigrants here who had left Greece in the forties and fifties — a Greece torn by civil war and by its horrible aftermath. For between 1952, the year the last Greek constitution went into effect, and 1967, the year it was officially suspended, the most important civil liberties written into that constitution were not operative. Instead, a state of siege was continuously in effect, maintaining a body of edicts known as "extraordinary measures," which explicitly suppressed the civil liberties articles. An unfamiliar law student would have been surprised to see the dates of first publication cited in lawbooks next to each of these "measures": 1936....1938....1941....1943.... 1947....1948....1949... — the years of the Metaxas dictatorship, the German occupation, and the Civil War. Such is the triple legacy which post-war Greece received and it is under the reign of that legacy that the bulk of Greek Canadians left their native country to immigrate here (eighty to ninety% of Greek immigrants here are postwar departures from Greece).

The Greek immigrant has normally arrived in Canada as an economic refugee. On the average, his origin is from the countryside, (lack of technical skills relevant to Canada's economy,) his education limited to the bare minimum of Greek elementary schools or the low years of gymnasium (inability to learn a foreign language well within a short time). To him Canadianization truly represents a class transformation — a transformation which financially, technologically, and educationally would transport him into a category associated with the Greek urban middle class. From peasant to bourgeois, in his eyes (which are the eyes of the Greek class structure,) though by Canadian standards the transformation merely means changing from foreigner to a native industrial worker. Can he make it?

The answer lies in the ghetto. It is the ghetto's structures that constitute the relevant channels through which the immigrant is accepted in Canada and from which (if he can) he is to be transformed into a full-fledged Canadian.

The Ghetto, The Junta

and the Canadian Establishment

Herein lies the contradiction. Through the 'help' of the travel agent who convinces him of the opportunities for advancement in Canada — and to someone who has never had hot water or indoor plumbing, the fact that everyone does here is astounding — the Greek emigrates not to Montreal but to the Greek ghetto, where he quickly finds himself trapped by the same powerlessness he knew in Greece. The structure of the ghetto is such that an unskilled worker without knowledge of English or French is likely to work for one of the "rich" Greeks, where he is kept both from contact with the rest of the working class in Quebec, and also from the training for jobs which would bring him into such contact. Non-unionized, financially insecure, a foreigner, he can be easily intimidated by the Greek boss.

In addition, he is "represented" by an official "Greek Community" of 225 members, an organization whose membership fees he can not afford, and which accordingly reflects the interests only of those who can. This "Community" has collaborated with the Church for elaborate Church facilities, but not for badly-needed clinics, day-care centres, schools, etc.

The situation is complicated by the present junta's attempts to keep these structures on their side. Thus the consulate becomes involved in all the subtle forms of intimidation (questioning students on their activities, encouraging informers, threatening not to stamp passports). Moreover, with the aid of a "Press and Information Officer" of the Montreal Greek Consulate General, ex-major Io. Lianas, and the Greek press attaché in Ottawa, C. Jovas, two pro-junta groups were formed here: the Canadian-Hellenic Brotherhood, combining rich grocers, bar owners, church-officials, and their aides (about sixty in all,) and the Greek Reservist Officers' Association (honorary President: ex-major and now "diplomat" Lianas). Soon telephone threats, non-renewal of passports, face-to-face warnings of reprisals to relatives at home, some beatings and anti-demonstrator goon squads were the order of the day. A Greek democrat was still very much in Greece as far as protesting the junta was concerned.

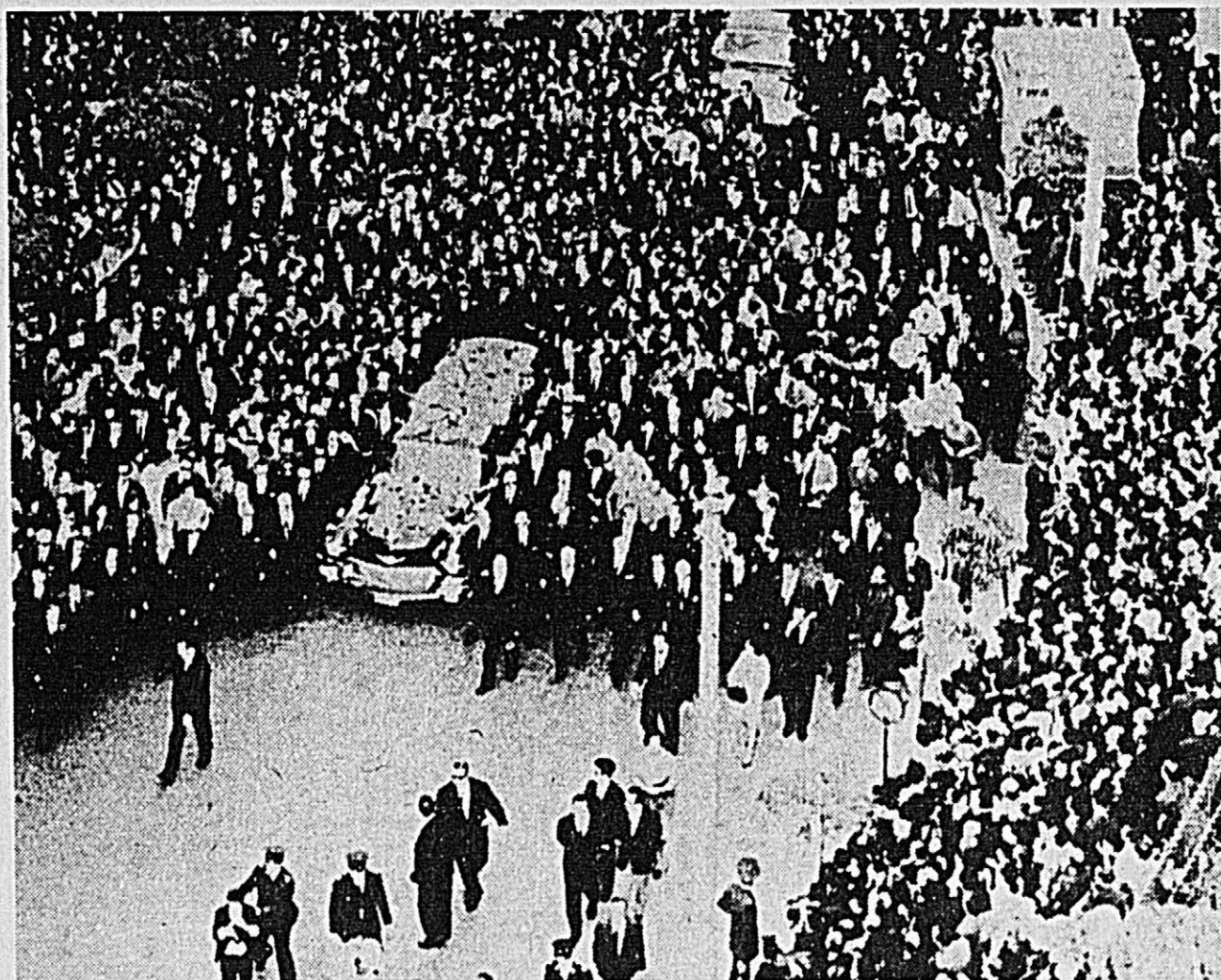
Not only that — the immigrant who participates in anti-dictatorial organizations and activities also has to deal with Canadian police and security forces. The initial reaction of Greek immigrants to the torture chambers (by now amply documented, and one of the reasons which forced Greece to leave the Council of Europe,) police censorship, and imperialist power-politics and intrigue within Greece was: "Out on the streets! If our brothers aren't free to demonstrate, we'll use our freedom here to demonstrate our feelings and theirs!" From the first days following the coup, two anti-junta committees were formed. Their activities and membership grew until, in September 1967, eight thousand Greeks were assembled protesting the dictatorship and the presence of King Constantine, who was visiting Expo.

In a community of forty-five thousand, where only one out of four is an economically active adult, the eight thousand Greeks of that rally stood for an overwhelming majority, unprecedented in the history of mobilization of Greek communities in North America. But from that day on, every assumption leading to that massive and outspoken anti-junta mobilization of these "free Greeks" was challenged. Although Canadian police were supposed to protect dissent, democratic Greeks discovered that they suffered not only the attacks of pro-junta Greeks, but also arrests by the police on the request of the same people who administered or supervised the beating. An official Greek button was sufficient proof of one's respectability; calling the other guy a Communist was sufficient disproof of his.

In addition, for the purposes of law and order, the RCMP saw fit to investigate various members of Greek anti-dictatorial committees, checking for possible "communist infiltration". The investigation, which took place with utmost discretion, was soon widely known. Activity certainly continued, but so did the fears, leaving the Greek democrat here feeling very much subject to the Greek regime and, still worse, unable to rely on the protection of the Canadian government, in his new country which began to look more and more like the old.

Repression and Resistance

Partly, then, because they are not fully integrated into Canadian society and still have to deal with oppressive Greek structures, and partly out of simple patriotism, Greek immigrants do maintain a strong interest in what happens in Greece. It is important to keep in mind that this same problem of non-participation in decision-making and of political repression was the reality in pre-coup Greece, as has already been pointed out. The chaos that existed before the colonels'



The last legally-elected Greek Prime Minister, George Papandreou, died on the 1st November 1968. On the 3rd November, the day of his funeral, 18 months after the night of the military coup, Athens the "Unconquerable City" spoke out again. Thousands of patriots made clear the people's will: "Down with the Junta" "Down with tyranny" "Democracy".

take-over was not, as they claim, the fault of unruly mobs and Communist agitation. Like most disorders, they were the result of the people's lack of power in established channels and their discontent over their way of life — a protest against their small share of the country's growth, against the repressive atmosphere (even driving licences, not to mention jobs, required approval from the security police,) against emphasis on tourism rather than production, which resulted in the exportation of human labour. The only loss of life arising out of pre-coup demonstrations was Grigoris Lambrakis, a leftist M.P. who was assassinated in 1963 by a para-military organization which had strong ties to the palace, police, and parliament (the subject of the movie "Z"); and Sotiris Petroulas, a student leader killed by the police in a demonstration the day of Lambrakis' funeral. The large demonstrations in 1965 were the response to the king's ousting of the elected Prime Minister, George Papandreou. Yes, there was instability, but it was caused by the refusal of the ruling establishment to consider or adhere to the will of the people. The colonels have restored stability not by removing discontent, but by outlawing its expression.

This background helps one to understand the position of the Left and its unpreparedness on the night of the coup. Faced with such repressive structures and institutions, the Left co-operated with the Center, both to avoid giving an excuse for outright Fascism, and to help remove the power and independence from the armed forces and the palace. Papandreou, the Centrist leader, was indeed trying to do the latter, but was instead ousted by those same forces. The people's political awareness was being raised — and has been increasingly since the coup — as to who really had power and in whose interests they wielded it, as well as to the inability of the national bourgeoisie to change that situation. The Left helped with the analysis, but did not provide the organization and leadership for the people to move to effective action.

Despite the fact, therefore, that most of the old leadership has been imprisoned or exiled since the coup, and despite American disclaimers there is an active and growing resistance in Greece today, which began immediately after the dictators took power. The weakness of the pre-coup left explains the problems of building an underground resistance, but the fact of the coup — that is to say, the awareness on the part of the people which would no longer tolerate the excesses of the Right and which consequently had to be dealt with in explicit terms — accounts for the willingness of the people to overcome those problems.

Resistance groups range from militant right-wing elements in the armed forces, to the Democratic Defense (DA), made up largely of intellectuals, Andreas Papandreou's Panhellenic Liberation Movement (PAK,) which operates largely outside of Greece, and the Patriotic Front (PAM,) the most massive of these organizations, which encompasses working class and pre-coup left-wing elements, as well as students, professional people, and even army officers. These last three resistance groups have signed an agreement of co-operation, in which they call for an interim government made up of representatives of all resistance organizations, the release of all political prisoners and suspension of all "extraordinary measures," totally free elections with the participation of all political parties for a new government and a constituent assembly to work out the Constitution. They also agree on the need for Greece to be free of foreign economic and military intervention, on the establishment of real self-determination by the Greek people.

Resistance activities include everything from passive non-cooperation and subversion to active terrorism. Thus far there has not been enough organization for general strikes or anything on that order, but the 500,000 Greeks who defied the neo-fascist regime by publicly demonstrating against it at the funeral of George Papandreou, dispelled any foundation to the rumours of apathy. As for bombings, there have been many, with the targets carefully chosen both to point out the involvement of foreign capital and, in particular, American imperialism, and also to avoid damage to people.

Whatever the American government's muttered disapproval and insignificant holding back of diplomatic representation (the new ambassador was not sent until last month, but the rest of the staff is frequently seen and photographed with the colonels,) and military aid (all of which has now been resumed, nor were any of the suspended items essential for the colonels' exercise of power,) it is quite clear that Fascism in Greece is a necessary price to pay for NATO bases in the Mediterranean.

The sentiment has been stated in different ways — from a diplomat. "We are attempting to balance American national interest with moral principle — and that isn't an easy job" to Stuart Symington's comment in a letter to a Greek friend, to the effect of 'it's the only place the Sixth Fleet can go without demonstrations'. In either case, the point is that "American national interest" means anti-Communism, not democracy and freedom, and in the name of the former the total and explicit abolition of the latter is tolerable;

what the Greek people think is irrelevant to their "protectors."

This results in a real dilemma. Outside of Greece, pressure is brought to bear by various antidictatorial groups, both in the form of demonstrations and less militant channels of petitions, lobbying, etc. In addition, and perhaps most important, since American policy is not likely to change until American interests do, money is collected for the families of political prisoners and for the resistance itself. Inside Greece, the active resistance continues to grow. But memories of the tremendous suffering of the German occupation and civil war make Greeks reluctant to engage in armed struggle where their Greek enemies will once again be supported by foreign military forces. Whatever the American government says, past experience, present American policy, and of course, Vietnam, make for not unreasonable mistrust.

The Greeks are aware of the fact that the colonels could not stay in power without foreign aid; the junta has been totally unable to build up any Fascist party or organization to ensure their domination. Thus in many ways Greeks see their struggle as part of a much larger struggle against present American interference, with the internal affairs of countries all over the world. To struggle only to return to April 20, 1967, where foreign interests and armed forces loyal to NATO are independent of national control, would be unbearable; to struggle to the point of having to face the Marines would be disastrous. But to accept enslavement is unthinkable.

And so the Resistance continues. By now word is out of the "paranomoi," ("the illegal ones,") who conduct the underground in Greece, reminding old-timers of the first networks of resistance against the Germans twenty-eight years ago. Greek underground press copies reach Montreal, the resistance organizations have sent representatives to appeal for help and that help is difficult for the Greek fascist machinery to stop. Alongside the committees protesting the dictatorship with an eye to public opinion, there is a different, positive protest, financial aid either to resistance groups or to relief agencies. (For example, on Saturday of this week, the Greek Relief Fund, a non-political group, is holding a dinner-dance — \$5 plus what you drink — in the Royal Hall, 7220 Hutchison Street, at 8:00 p.m.; proceeds are solely for the relief of political prisoners' families, regardless of political affiliation of the prisoner himself.) In more ways than one, the future of Greece depends on the actions of the outside world.

Woodstock Nation

review by h.f. weisbord

A little sign reading "Steal This Book" takes the place of a price tag on Abbie Hoffman's **Woodstock Nation**. Put together as a talk-rock album in which each chapter is described as a song, this latest release appears as a foot-noted, author-to-reader rap. It is the product of five days, longhand writing. Produced by Hoffman (stoned on grass) from an upside-down position on the floor of an unused office of the publisher, **Woodstock Nation** rivals Abbie's past works, **Revolution for the Hell of It** and **Fuck the System** ("a tender love epic") in its political and cultural implications. Further, and most important, it reinforces our belief that Abbie Hoffman can still laugh.

Hoffman is one of the Chicago Seven currently being tried for conspiracy to incite riot during the Democratic Convention. For some time now, his actions have been most newsworthy. As a result, he has developed a style of manipulating media that serves him well in commenting on America.

On his arrival in Chicago before the convention, Hoffman disclosed at a press conference a new weapon that would be used by demonstrators against the cops. LACE, he said, would daze those it was sprayed on, make them remove their clothes, and create an irreversible desire to make love. To demonstrate this "love weapon" he sprayed the contents of a disguised aerosol can on two couples planted amongst the press. Like robots, they undressed, and then, like people, they screwed. LACE was a comment on police weapons and reporters received the message in awe.

But **Woodstock Nation** goes beyond the singular comment on Amerika described above. It is a culmination of all the individual street theatre actions, of idiotic arrests (forty to date for Hoffman) and of the event that was Woodstock ("the first attempt to land a man on the earth"). At last we have a concrete statement of cultural as well as political position:

"When I appear in the Chicago courtroom, I want to be tried

not because I support the National Liberation Front — which I do — but because I have long hair. Not because I support the

black Liberation Movement, but because I smoke dope. Not because I am against a capitalist system, but because I think property eats shit. Not because I believe in student power, but that the schools should be destroyed. Not because I'm against corporate liberalism, but because I think people should do whatever the fuck they want, and not because I am trying to organize the working class, but because I think kids should kill their parents. Finally, I want to be tried for having a good time and not for being serious... Just thought I'd let you know where my head was at, PIG NATION. Just thought I'd let you know what I mean when I say, 'I'm just doing my thing.'"

Acid wit lends an air of easy readability to the whole talk-rock album. Ronald Reagan is the "fascist gun in the west." Amerika is Pig Nation whose



Abbie Hoffman

brain is its special effects department and its heart is an ad agency. Its statesmanship is lodged someplace in its asshole. Abbie, bless him, even takes a swipe at himself and admits that his publisher cut out his self put-down at the end of **Revolution for the Hell of It** rather than use a whole new page. The cut finish read: "Well, I guess I'm getting a little tired so I think I'll buzz over to the Gem Spa for an egg cream and end it. See you after the Revolution when, of course, it'll be business as usual." Humility and his insistence that he's in it for fun

keeps down the Dear Abbie mail from those on a "follower-nagging-trip."

Finally, the book is a testimonial to a change in Hoffman's "Words are horseshit," only-action-is-meaningful philosophy. Words will be need if his actions are to be noted historically. Otherwise he will be forgotten. **Woodstock Nation** is Abbie Hoffman's contribution. It may well be near the truth. At least it is honest... "I'm just employing the same historical licence that other historians use—namely to fill in with a little bullshit." Yippie!

The English: Enemies or Allies?

by allan beiner

No serious partisan of the Québec national liberation struggle can deny or even minimize the strategic importance of the English-speaking community in Montréal. The metropolis of Québec, which will be the epicentre of any popular uprising of a national character, includes 40% who speak English — the large majority of whom are workers, students and housewives. It is obviously dangerous to leave 40% of the population of Montréal to be utilized by Anglo-american imperialism and its Québécois agents. Not to understand this reality and the tasks which flow from it, would be to set up not only an important barrier on the road to victory, but also a guarantee of a ter-

rrible blood-bath when the Québec revolution breaks out.

There are certain people in the Left who do not understand this. Stanley Gray, for example; when McGill University fired him, declared, "The English are showing a lot of repression; they're all moving to the right... It's become a waste of time to get involved in the English milieu." (*Star*, Aug. 16).

Gray, who is one of the leaders of the Front de Libération Populaire (FLP), has acted many times as a public spokesman of the FLP. We have a right to know whether or not the FLP shares his opinion of the English. Even more, in

view of the fact that the Sept. 8 edition of the FLP journal, **La Masse**, published a cartoon attacking the English with the slogan: "You want an English school? — then you can damn well move to Ontario (câlisse ton camp en Ontario)"

On what side of the barricades are the English-canadian workers? Or, to pose the problem in a more general way, how do we judge whether someone is, objectively, an ally or an enemy of the Québec struggle? We immediately think of the mother tongue of an individual. But all you have to do is mention the names Bertrand, Trudeau, Rémi Paul, Lesage and Drapeau to explode

continued on page 7



Owl's Clover



by h. blum

I have a friend who would like to become the Eldridge Cleaver of poor white America. Worthy ambition: I wonder how many other sullen anonymous victims of late imperial America's brutal excesses nurture — inspired by Cleaver's success with the Mailer-Plimpton-New-York-Review-of-Books-set — similar hopes? As for my friend — born in Montreal, lived the first six years of his life in the Anglophone workingclass southwest area of the city (he remembers the Rocket Richard riots on Atwater Street), most of the other sixteen years in Hell's Kitchen, or on the Upper West Side, with interludes in the East Village, Brooklyn Heights, and Rikers Island Penitentiary — he has gone some distance towards actualising his ambition.

An unfinished, unpublished Book. But Lionel Trilling has seen some of it and likes what he has seen, or so the story goes. A "reality-trip": my friend calls his Book: not so much pseudobourgeois introspection of drugstore metaphysics as one finds in Cleaver. After all, the white western authors, both pre-and-bourgeois have filled libraries with volumes of introspection and metaphysics. Cleaver (at

least in his first book) seems to be addressing not his own people in their own language so much as the oppressors of his people in their language.

Begrudging admission: Wittgenstein, Marcuse, McLuhan all have a point: the religions, ideologies, Weltanschauungen of yore have in our time been dissolved into questions of language-games, universes of discourse, media. The point is that it is not enough to tell previously unwhispered truths of suffering and desperation — truths that the powerless and dispossessed have known all along — it's not enough to tell these truths in words that will move the polite ladies of cultured society to respectfully gasp and as they gasp say: O it's so sensitive, so eloquent. It's so elegant / So intelligent. Picture our polite literary ladies smiling ever so slightly, ever so lasciviously as they read Cleaver's "acutely sensitive" description of the internal phenomenology of rape. "Tomorrow I think I will read that Jewish fellow's book all about — tee hee — masturbation".

You see, it's not enough to render experience — experience of suffering and struggle, experience that is alien to the

comfortable and the powerful — it's not enough to render this experience into artistic forms that these same comfortable and powerful can relate to. The point is: to create forms that are in themselves subversive to the apparatus that sustains established power. The white middleclass literary world can dig Cleaver's writing: he doesn't challenge their world view, he offers apologia for his own mutilated vision. A rapist who philosophises. How intriguing...

I can see now that I'm functioning in a tender dialectical region here: I bravely call for new aesthetic forms, for a "new language", to give structure and cohesion and power to the inchoate, barely articulate yearnings of the "new sensibility". And yet my own words are hardly new. I am ineluctably bounded by the (admittedly broad) confines of this very same "established universe of discourse". Well, I don't think my friend is similarly handicapped. You see, my interest in this whole question of new sensibility hasn't really developed organically out of my own experience. It's a matter of a priori moral and political imperative, as they say in the trade. My friend is no a

priorist: the "imperative", for him, derives from the actual conditions of his existence in society.

Saturday night in the Swiss Hut (to the tune of "Frankie and Johnny" on honkytonk piano), le gai savoir, who needs J-L. Godard anyway? Deserters, dealers, professors of philosophy, parkinglot attendants quoting Fanon. Nervous kid to black musician: "When Bird died bla bla bla, and now it's 'trane bla bla bla what a drag'..." clip... NATIONAL LIBERATION OF... clip... smartass college boy to low echelon mafioso: "can't stand greasers"; majioso, twitching, sweating "don't push me, kid - I'm packing tonight"... clip... "trois gros 50, un gros Molson, et un Guinness"... clip... LA REVOLUTION DOIT... clip...

What follows is definitely unfair. In an age that valued personal privacy more than our's, it might well be considered libelous. But, as the man says between bites of his steamie: whatthefuck. I knew Julius Grey way back in the olden days. Not very well, but well enough so that I'd get into occasional exchanges of polemics with him. Mostly about music, now and then about politics. He believed, and if he was putting me on I had no way of knowing, that no music worth listening to had been written since Debussy. And even Debussy was something of a marginal figure.

Politically, he was in a real sense advanced over his contemporaries. Talked about the need to accept the unfortunate, but necessary vicissitudes of "revolutionary violence". Of course, in those days he was referring to the Third World: Algeria, Cuba, Kenya. Doubt if he ever anticipated that he would witness a version of this "revolutionary

violence" in his own back yard. Again, I have no good reason for saying this, but — I have a feeling that over the years he has retained more of his culture-culture musical dogmatism than his formerly cheerful acquiescence in Revolutionary Necessity.

... clip... alcoholic college dropout to third year female psychoc major: "when I was belch in Spain belch, I knew this amazing old man belch, I love old men..." clip... little englishman to tightlipped american expatriot: "what do you know about car insurance?"... clip... GREAT STUFF! SUPER NOSPEED NO STRYCHNINE ABSOLUTELY PURE... clip... "okay, deux gros 50, un gros mol, et deux Guinness..." clip... "mais Chartrand, ce qu'il connaît pas"... clip... alienated journalist to alienated delatante: "anything, we'll take anything, if you have anything to say, anything at all, just write it — anything at — you don't have anything? — you mean you have NOTHING TO SAY! ?!"... clip... "okay, okay, maintenant un gros 50, un gros mol, et trois Guinness"... clip... LA LIBERATION DES QUI?... DES FEMMES???

Bob Bourassa (the economist who wasn't) wins the lib leadership and the first people he thanks: his organizers. The folks who were imported from Trudeauland to make B. Bourassa Happen. And then he kisses his wife, the former Mlle Simard. They picked up a good piece of the tab, les Simards.

Talking about p'tit Robert makes me think of the whores of Trois Rivières; but I'll have more to say about them when I deal with repressive desublimation and whether Norman O. Brown has piles. And all that shit. And in the future I promise I'll try to smarten up a bit. Seriously confront the relationship of nonsense to politics. Get my thing together. Harumph.

The English

continued from page 6

that theory! Is there such a criterion? Although there is no social criterion which holds for all individuals, Marxism provides us with a theory of modern society which has proved its worth many times. This theory — class analysis — views society as being divided into hostile social classes according to the particular economic interests of the different sectors of the population and according to the particular places they occupy in the productive system. Thus, English-speaking workers are part of the same social class as French-speaking workers.

It is true that the English-speaking worker does not suffer the same oppression as his French-Canadian counterpart, who must bear the added burden of national exploitation. But it is also true that this national oppression serves first and foremost to enrich the bourgeois, who exploit all workers, no matter what their language, and who utilize linguistic division among the workers in order to weaken the working class.

The English-Canadian worker is, after all, a victim of this situation: if he wants to rid himself of his own oppressed state, he is obliged to unite with the French-speaking workers in a united struggle

against a common enemy — the boss class, both domestic and foreign.

English-speaking workers are privileged, compared to the French-Canadian working people; some English workers have chauvinist prejudices. But their desire to defend and improve their own conditions leads them into conflict with their bosses. In order to succeed in this conflict, they must fight shoulder to shoulder with their French-speaking brothers. That's why for many years the unions here have united workers of both nations, and have led struggles which are in the interests of all working people: for better working conditions, for higher wages, etc.

Naturally, in order to cement this unity, the English-speaking workers must understand and support the national demands of the Québécois workers, including that of French unilingualism. But how are they going to be convinced of this?

The "confrontation" theory which the FLP believes in is a good example of how not to convince them. This theory has never worked, and it never will. It's no use threatening les Anglais as the FLP cartoon does. And sticking stickers that read "Speak French or Get Out!" on lamp-posts in the English sectors of the city will not help either to convince English-speaking Quebecers.



Anarchists

continued from page 2

of agriculturally-based libertarian communes, and at the other extreme of the innovative spectrum is the wildly destructive Anarchism of Mikhail Bakunin who viewed revolutionary action as the essential purifying and regenerative force. In between, Anarchist thought has been modified and expanded into Individualism, Mutualism, Collectivism, Anarcho-Syndicalism, and Anarchist-Communism. Along with Socialism and Liberalism, each derives its origin from the rapidly increased level of political and industrial centralization brought about in the 19th century by the industrial Revolution.

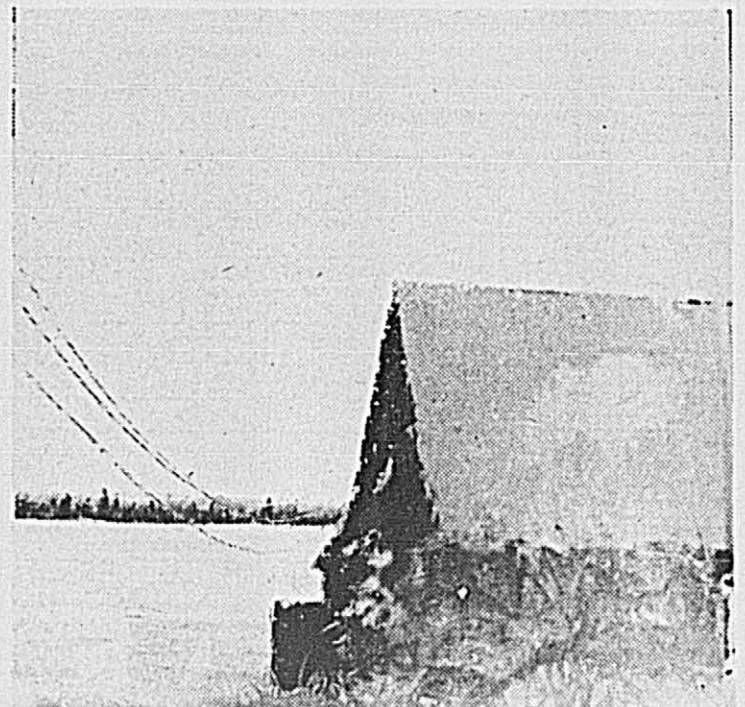
But all of the various factions of Anarchist ideology share the common belief that as long as government, capitalism, and the imposition of the laws of a few on the rest of society exists, there can be no liberty of individual development.

Before you consider the political philosophic basis of Anarchism to be incomplete, foolish, or naive, consider

what your government exclusively is doing for you; consider the political and economic roots of imperialism and colonialism; consider the relative successes of the Canadian government and the private organization, Canair Relief in dealing with starvation in Biafra during the war;

consider the obligations of government to suppress the Black Panthers in the U.S. and the intellectuals of the Soviet Union;

consider all of this, dear reader, the next time some cop, who is being paid with your money, yells at you, "You don't belong here you goddamn hippie anarchist!"



Janet Allnutt

today

RED & WHITE REVUE '70: Tickets on sale at Union box office.

PLUMBERS' BALL: Tickets on sale today. McConnell Engineering Building lobby. 1-2 pm - 2 pm.



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HISTORY 001: Professor H. N. Fieldhouse. "Historians and a Philosophy of History." Leacock 15.7 pm.

LITERARY SOCIETY: "Accident." PSCA. 6:30 and 9 pm.

THEATRE RADICAL QUEBECOIS: "Hamlet" radical college. Moyse Hall. 8:30 pm.

SCHOOL OF ARCHITECTURE: "L'Oeuvre" - An exhibition by artists, architects and designers of French Switzerland. Union 123, 124. All day.

INVESTMENT CLUB: General meeting. Union 327. 1 pm.

RUSSIAN CIRCLE: Party - for members. Union 307. Jan. 22, 7:30 pm. Folkdancing rehearsals. Union ballroom. Tonight.

HELLENIC CLUB: Executive meeting open to all members. Union 307. 5-7 pm.

CHINESE STUDENTS' SOCIETY: 2nd issue of "Quarterly"

available at Union Box Office. Present membership card.

SENATE COMMITTEE TO SELECT WARDEN OF RVC: Interested students please fill out application form at Union Box Office.

FACULTY OF MUSIC - PLAYERS' CLUB: Auditions for modernistic passion play. Union theatre. 1-3 pm.

ENCOUNTER GROUP OFFERED BY CLD: Stewart Biological Sciences Building, Room N7-27. 3 pm.

KIBBUTZ CLUB (ANTI-IMPERIALIST): Leacock 26. 6:30 pm.

ELDERS OF ZION: Manipulation of Chinese foreign policy. Polish Institute, Peel St. 7 pm.

BAHAI ASSOCIATION: Open discussion. Room 307. 1-2 pm.

LATIN-AMERICAN MOVEMENT (Anti-Imperialist): Meeting. Exposition on Cuba. In Spanish. Union 458. 8:30 pm.

DEBATING UNION AND MCGILL LIBERAL CLUB: C. M. Drury - U - speak. Question-answer session. Union Ballroom. 1 pm.

ARCHEOLOGICAL SOCIETY: Prof. Walters will talk on Mesoamerica. 7 pm.

CERCLE FRANÇAIS: Réunion générale. Distribution des cartes de membres. U-458. 1 pm.

PLAYERS' CLUB: Auditions for Pinter's "Dumb Waiter". Union theatre dressing room. 3-5 pm.

McGILL LITERARY SOCIETY

presents

a Joseph Losey Festival

Monday January 19

MODESTY BLAISE with Monica Vitti and Terrence Stamp

Tuesday January 20

SECRET CEREMONY with Liz Taylor and Mia Farrow

Wednesday January 21

ACCIDENT with Dirk Bogarde and Jacqueline Sassard

ALL FILMS IN P.S.C.A. AT 6:30 & 9:00 75¢

SCARLET KEY HONOUR SOCIETY

THE DEADLINE

for regular appointments, to be handed in at the Switchboard in the University Centre

4 PM, FRIDAY, JANUARY 30th

Candidates Must Be

- in good standing academically
- with a minimum 65% average
- in the following prescribed years:

Arts & Science, Music Commerce	3rd year
Law, Divinity	2nd Year
Medicine, Dentistry	2nd or 3rd year
Engineering	4th Year
Architecture	4th or 5th Year
Graduate Studies & Research	Any Year

Peter Rebello
Vice-President
Scarlet Key
Honour Society

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8:45 P.M. - Island of Lost Souls

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Bela Lugosi, Lon Chaney Jr.

10:30 P.M. - Alice in Wonderland

and

At Hillel House, 3460 Stanley
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WANTED

AN END to colonial economic and cultural oppression in Quebec. For McGill's role see Hamlet - January 21, 22, 23, 24 - 8:30 pm - Moyse Hall, Théâtre Radical Québécois.

WANTED: Roommate to share 4 1/2, own furnished bedroom. \$65, near university. Call 842-7438, after 6.

ASPIRING ACTORS AND ACTRESSES required for film to be shot in and around Montreal during Feb. and March. Some experience an asset. Write Uranus Pictures, Box 184, Montreal North Station, Montreal 459. Only interested people need apply.

WANTED: J.M. Organ: For failure to satisfy: Reward offered: one penny.

PREMATURELY BALD Professional Failing Student wishes to meet girls who grove on porpoises. See Doug H.

Mini-Market

FOR SALE

TICKETS FOR HAMLET - Un Collage Radical. At Union Box Office and Moyse Hall. January 21, 22, 23, 24 - 8:30 pm. Théâtre Radical Québécois.

STEREO COMPONENT SYSTEM and Yamaha Acoustic Electric Guitar. Turntable. 3mp. AM-FM tuner. 4-track tape-recorder. 3 10" cabinet speakers, headphones. Am leaving town. Stereo system - \$700. Guitar - \$250. Phone 843-3443 12 noon to 6 pm.

VOLVO - 144 S, 1968 automatic, winterized, carefully driven to 12,000 miles. Impeccable condition. 288-3593.

FOR SALE: HEAD SKIS (two years old) 6'1" - poles; and boots (size 6); will discuss price; leave message at 392-5746 (days) for Sarah.

TO SELL: ONE SINGLE BED, orthopaedic mattress, price to be discussed. Re 8-9327.

MUSIC SALE - 12-string guitars, \$45 and up. **SAVE NOW.** Bring advertisement. Quartier Musicale 1342 Ste. Catherine E 4912 Wellington, Verdun.

MICROSCOPE - Steindorff. Binocular with lamp. Perfect condition. \$200. 739-9944 evenings.

PIANO - Upright Grand, partially dismantled from moving. Large, double bed, complete. \$100.00 and \$100.00 (Nearest offers accepted) 931-7819.

1 PR. TYROL LACE SKI BOOTS. - Size 5 1/2. For cable bindings. Excellent condition. \$25.00 or best offer. Call Sue. 844-0311.

HOUSING

LOW RENTALS desperately needed or else! For details, see Hamlet - Un Collage Radical. January 21, 22, 23, 24 - 8:30 pm Moyse Hall.

BEAUTIFUL FURNISHED ROOMS. 75 dollars monthly, on St. Famille near Milton. Kitchen privileges. Ring George Molnar; 931-5260 anytime.

HUTCHISON: 3 1/2 unfurnished. Modern high-rise. Swimming Pool, sundeck, very reasonable. Call 843-4571.

ROOM FOR RENT - Share large furnished apt. on Alymer. \$70 mo. call 288-6845.

ROOMMATE WANTED to share huge 6 1/2 with two others. Own room. Call 843-3796. 3515 University. Apt. 3.

SUBLET - Immediate. Hutchison and Milton, 1 1/2 furn. or unfurn., modern apt. Call 288-4802. 5:30-6:30 p.m.

LOST

LOST - A pair of metal rimmed prescription sunglasses. Lost in a brown case containing I.D. Simon 688-1413. Leave a message.

MISCELLANEOUS

LONDON - \$199 return. May 18 - Sept. 4, 1970. For information call 392-3007.

TYPEWRITER? Have we got a machine for you!! Would you believe, reconditioned, with new machine warranty, manuals, electric, adders, from \$25.00 and up. MR. TYPEWRITER. 4910 Sherbrooke W. 487-5551. Won't you come in already!

LANGUAGE BARRIER?? French, Spanish, German, Italian. 32 hours audio-lingual instruction. Complete course \$38.00. Hansa Language Centre. 843-5115.

FRENCH CONVERSATION to female only. Any level. By French (France) lady. Lowest price. 271-3401 - anytime - leave number.

SUMMER CAMP COUNSELLORS: The director of CAMP RAMAH IN CANADA will be at the Hillel House on Jan. 22, from noon to 5:00 pm. If interested phone Mrs. Rapkin at 845-9171 or simply go on over.

MARRIAGE COURSE - Pre-Can. Conferences at Newman Centre 3484 Peel St. 288-1806. Tuesdays 8 p.m. Jan. 20, 27; Feb. 3, 10.

MEANING AND VALUES SHOT? Wondering how to fill the vacuum? Explore new possibilities in personal counsel or group discussion at the Pastoral Counselling Centre, 3521 University Ave. 392-5890. Open 10-2 daily.

SKIING - Who has a car and would like to go skiing for 1/2 price on Thursdays? Contact Michael 845-7496.

ENGINEERING SKI CLUB - Trip to Owl's Head next Saturday, Jan. 24. Price \$6.75. McConnell 624.

POLISH CLUB is sending 50 Ski Poles for 'night-skiing' at Mont-Habitant. Friday Jan. 23, to register call John 671-5818. George 273-2710. Steve 486-2114. First 50 members only will be accepted. Departing 3:30 Union and 4:00 Lovola (main entrance).

TEP * THE UN-FRAT - Mickey Bitsko is alive and living in Divinity Hall.

WILL THE GUY who was in Washington, D.C., the weekend before Christmas and left his shoes at an after-Bar party (?) please contact me so that I can return them. Thanx. Jack Cole, 521-A 2nd St., N.E. Washington, D.C. 20002

MOC - FILM - AMERICANS ON EVEREST. - 8:15 PSCA Tuesday, January 27. Great Climbing feature. All are welcome. See Union Board information.

HAPPY EIGHTEENTH ROSLYN - to life, love, happiness. Frater M.J.M.

MANSFIELD TAVERN: This week's special. Upstairs: Charcoal broiled hamburgers 25 cents. Free juke box. 2-7 PM. Downstairs: Spaghetti 65 cents, all day.

JEAN CAL ... who called the film society last week. To do a musical score for a film. call Claude at 747-0136 from 11-7 PM.

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